

On fragments of horn and stone we have sketches of reindeer and galloping horses which have been disinterred from the beds of the interglacial period, and carry us back across a period of perhaps two thousand generations. They are roughly scratched, but in fidelity to life and in the expression of movement, they far surpass the efforts of early mediæval Europe, and are indeed superior to much that was produced by the talents of Egypt, Assyria, India, and China. But by war, pestilence, or natural catastrophes, the culture that flowered in them was altogether blotted out. Even the literature of such modern nations as the Greeks and Romans has required to be reconstructed from fragments which have been recovered from the debris of barbarian conquests. But so numerous are the books in which our knowledge and ideas are now recorded, that it is inconceivable that they should pass away.

Reason, we have seen in Chapter V, consists in the linking of results with causes—in the inferring of happenings from other happenings—assisted by an appreciation of the *properties* of things—of missibility as the property of a stone, of lightness, invisibility, and elasticity as the properties of air. An urgent practical problem of life is to discover the causes of success or failure, why an arrow at one time hits, at another time misses, why crops may either grow or wither. We have

learnt to
attribute misfortunes to our own
mistakes. or to
unlucky accident. But there are hosts
of illustrations to show us that these
explanations are
not satisfactory to untrained reason.
Many days
have not passed since misadventures
which we
should in these times attribute to ill-
luck were
regarded as manifestations of Divine
interference.